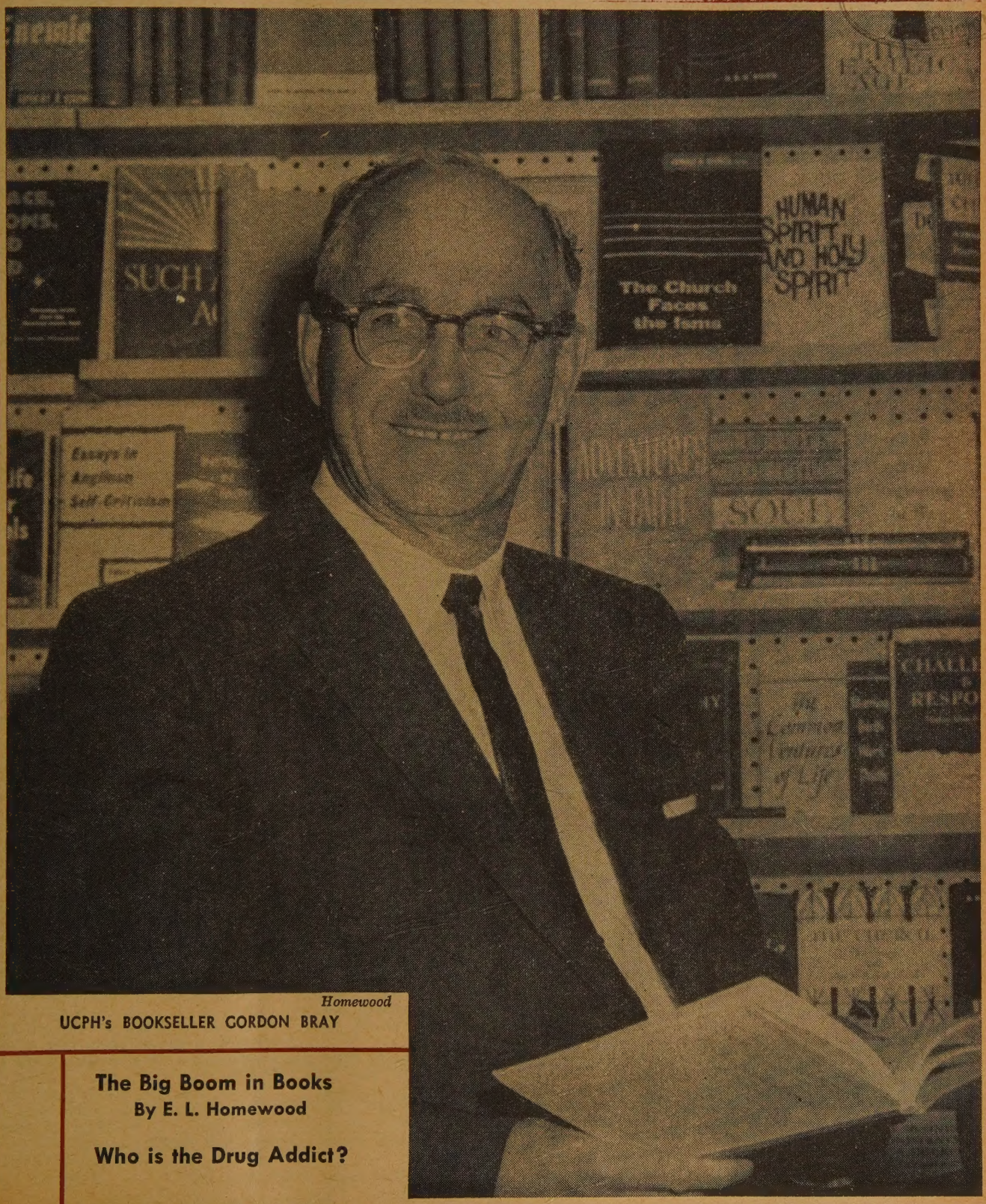
THE UNITED CHURCH

NOVEMBER 15, 1959

OBSERVER



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Letters

Loggers' Rights

Dear Sir: Dr. McDormand in taking issue with the strike of Newfoundland loggers, states that the loggers went too far, and that the rights of labour unions are limited rights and are limited where they violate the rights of others. The loggers were supported by the general public in the rest of Canada. Also many United Church ministers supported them. After all, the loggers were fighting for their rights to be free men. It is too bad that such a highly educated man as Doctor McDormand forgets the fact, that men do not want to go on strike, but in many cases are forced to, to protect their right to earn a decent living.

Fort William, Ont. Louis L. Peltier, Jr.

Step Toward Heaven

Dear Sir: Your "Editorial Fog Index" in a recent **Observer** is (I believe) a big step towards heaven. Now, if someone would come out with that kind of indicator for speakers, including a gimmick that would start hooting, as soon as the indicator goes above 6, man, we would really have something! . . .

Ruthven, Ont. G. Halbgewachs.

Who's Wagging Now?

Dear Sir: I have been amazed at the lack of criticism of your editorial article on finger wagging in the issue nearest to Labour Day, or do you not publish letters which oppose such pontifical judgment? One might well ask, what is your authority in advising ministers on what they should or should not preach? . . .

I note you make no reference to the teaching of our Lord or the Apostle Paul to support your argument: in fact it is the pagan tone of the article which shocks me. The obvious suggestion is that ministers should refrain from saying anything that would offend the unions.

Vancouver, B.C. Paul McHugh.

The Volume Counts

Dear Sir: Mr. Pengelley failed to sta that the great Dr. Jellinek — Head of t Narcotics Division of the World Heal Organization of the United Nations— declares: **"The Death and Crime Rate any given community** will depend **on t volume of liquor consumed."**

Will you remind Mr. Pengelley that J Smith will be just as unhappy and usele and expensive for Canada to support behin bars **as if he** were **an alcoholic:** and t thousands of neglected little Jones will just as miserable and bewildered with the sore throats and bad dreams when Mumm and Daddy come home from respectab cocktail parties too dulled to realize the children's needs **as if Mummy and Dadd** were **alcoholics.**

Arvida, Que. P. G. Laidla

Inspiration and "Top Brass"

Dear Sir: What an excellent study t Committee of Faith has published in t form of its booklet **Life and Death**!

After reading a distorted newspaper revie of it I was reluctant to read it. Howeve after reading the book, I can only conclu that not only the laity ought to read it, b every minister of our church.

It may be broad in some aspects but faithful to the Scriptures. I found it a gre aid to my faith and a source of inspiratio The committee and the editor of the bookl are to be congratulated.

Windermere, Ont. (Mrs.) R. P. Thorp

Dear Sir: What is this we read i **Maclean's** magazine concerning a bookl put out by the "Top Brass" of the Unite Church?

"Brass" is a very fitting name for thos presumptuous ones who would dare to pra for the dead. As a matter of fact the prayers and sermons fail to move or stir u the **DEAD** ones sitting in the **PEWS**. . .

Kelowna, B.C. (Mrs.) W. Hodgin

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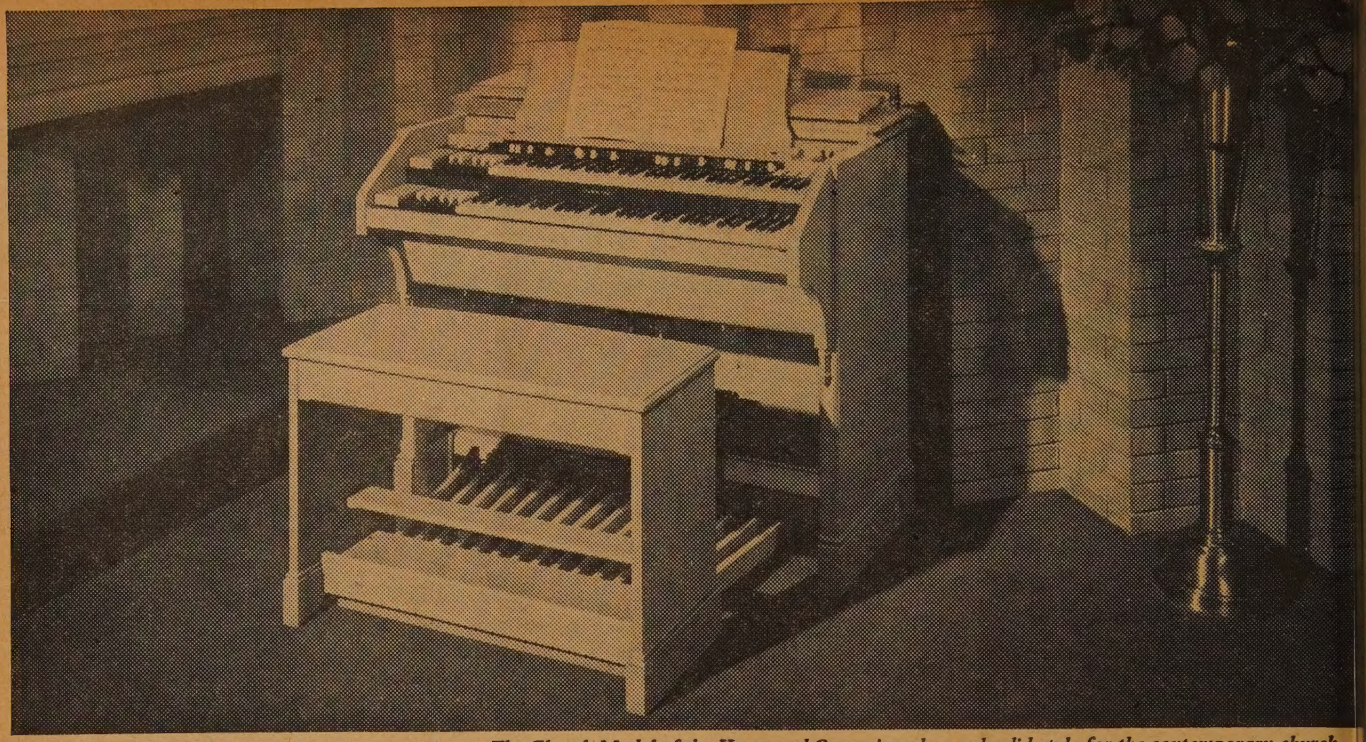

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HAMMOND ORGAN WESTERN EXPORT CORP.

THE UNITED CHURCH
OBSERVER

NOVEMBER 15, 1959

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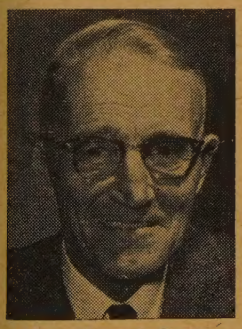


Hon. Howard Green

IN THE NEXT ISSUE

Has Howard Green Got It?
By A. C. FORREST

Refugees in Berlin
By E. E. LONG

Observations

THANKSGIVING WEEK-END we went to United Nations and asked members of the Canadian mission there about the Hon. Howard Green. The long shadow of Mr. Pearson still falls over Canadians involved in international affairs. But they spoke highly of their new boss. Our cover story next issue will be about Canada's new minister for external affairs.

WE THINK WE HEARD A PARABLE at UN, not in the Assembly, but in the souvenir shop. We'd been sitting for a while listening to debate and the voting in the General Assembly, noting how little nations followed the leaders, the USA and the USSR. Then we went to the souvenir shop before leaving. A tourist family was discussing how they would divide up to see the New York sights. One sister said to another, "I'm going to stick with Dad. He's got the cash."

* * * * *

● THE NEW YORK TIMES *Book Review* carries a best-seller list which has come to be to literary people what the hit parade is to the rock-and-roll teenage crowd. Its weekly list is compiled from reports from 37 leading American city book-stores.

RELIGIOUS BOOKS stood high on the lists for many years, but a few weeks ago we noticed that no Christian books were to be found. Since early war years "religious" books have consistently attracted buyers and readers. We wondered if this could be one other straw in the wind for the boys who are saying the religious revival is all over.

OF COURSE THERE IS RELIGION in most good books, and Pasternak's *Doctor Zhivago* (55 weeks on the list) has its religious elements. So has *Exodus* by Leon Uris (53 weeks). But Norman Vincent Peale's *The Power of Positive Thinking* held a best-seller place for 186 weeks. For most of that time it was accompanied by Catherine Marshall's *A Man Called Peter* (170 weeks). Peale's *Power* sold 2,100,000, and still sells. He is bringing out a new one, *The Amazing Results of Positive Thinking.*

"THEY'RE NOT RELIGIOUS books," some of the more theologically urbane will protest. But ordinary people who buy and read say they are. Wondering if this were a sign of a trend we telephoned Mr. Lewis Nichols who writes "In and out of books" for the *N.Y. Times Book Review.* He told us he didn't know. "It probably just means that there haven't been any good books on religion published recently." With two Jewish books high on the list, *Exodus* and Herman Wouk's *This is my God,* it makes us think maybe the fault is with the authors and not with the consumers. As for what is happening in Canada, see the Book Review section in this issue.

* * * * *

● REPORTS FROM NORTHERN ONTARIO indicate that over half a million dollars has already been pledged by churches in support of a United Church college in a new northern Ontario university. (Cover story, October 1.) Co-operative arrangements with other institutions have not yet been completed, or a site chosen, but the church people are demonstrating their faith by providing the needed funds for a needed institution.

* * * * *

● THE ARCHIVIST - HISTORIAN showed us a fascinating document the other day. It's a century-old tithe pledge made by Bishop Albert Carman of the Methodist Episcopal Church. He became general superintendent of the Methodist Church when all Canadian branches united in 1884, and remained in office till he was 81 in 1914.

ON HIS KNEES October 9th, 1858, Dr. Carman, then Principal of Albert College, Belleville, pledged to give to religious, benevolent and charitable purposes one tenth of his income "after expenses." We are pleased to report that shortly after he removed by codicil that "after expenses" item, from the formal agreement made with his Lord.

A STUDY OF DR. ALBERT CARMAN'S LIFE is now being made by the Archivist — the same Dr. A. G. Reynolds who edited *Life and Death.* He reports that he has lots of letters written to Dr. Carman but he would appreciate hearing from anyone who has letters written by Dr Carman. Dr. Reynolds' office is Victoria University, Queen's Park, Toronto 5. ●

Editorial

Tea-Drinking Pastors

SOMETIMES we are shocked by the way church people get all excited over some new promotional technique and at the same time disdainfully dismiss a well-tested and valuable custom. Take, for instance, ministers making social tea-drinking calls on their people! Some actually scoff at such a waste of time.

There was a generation of ministers whose calls were very serious affairs. When the pastor turned in the drive, the farmer unhitched his horses in the field, put them in the stable and came to the house for serious conversation, Bible-reading and prayer.

That custom, by the way, is coming back in one form or another. And some young ministers think that unless a measure of piety is associated with a pastoral call, it hasn't any value.

But a good word should be said for the "social" pastoral call: the quick chat in the garden—not too long if the gardener is busy—a friendly cup of tea in the living room, a little leaning over the back fence; yes, even the telephone call. It helps the minister to know his people, and them to know him. It shows he is interested and friendly—unless he acts bored or terribly rushed. It provides the opportunity to ask questions, make helpful suggestions, and to prepare the way for a more serious meeting later.

One of the best ministers we have known, an expert at making numerous quick and friendly calls, often when leaving stood at the door with hat in hand and asked if the family would like him to say a little prayer. He asked God to bless the home and all those who came in and went from it. He was a man with an instinctive sense of the fitness of things. He got to know his people. And they knew that he loved his God, and were pretty certain he loved them, too. He didn't think of himself as a great preacher, but his church was full.

A minister will have many kinds of calls to make, at times of bereavement, trouble, and festivity. The house-going, tea-drinking pastor, if he possesses the qualities of mind and heart we almost take for granted in the minister, will find his informal calls a very rewarding—and enjoyable—part of his ministry.

SPECIAL GIVERS

MANY years ago the United Church, for obvious reasons, adopted what is called a "unified system of finance." People are encouraged to support the Missionary and Maintenance Fund, and the Board of Finance annually apportions their givings.

This system has worked well. The people of the United Church have become very loyal to the M and M. Support for it has grown rapidly in recent years. One of its greatest tests is in the new suburban developments where young people, convinced of the value of united appeals, com munity chests and great organizations like the Red Cross support the M and M.

Recently, however, complaining letters-to-the-edito have been on the increase. The objection seems to be tha too much of the promotion of the M and M Fund is base on emotional appeals for overseas missions and the world' needy, while most of the money goes for the prosai on-going needs of the church's work.

On this we have to be realistic. We should all realiz that a church with a great institutional and missionar programme requires substantial funds for purposes whic aren't too exciting when explained from the pulpit.

Grants must go to the colleges; gas must be bought fo mission boats; taxes have to be paid on mission parsonage and manses; missionaries need their salaries, small thoug they are; the pension fund has to be supported; and so on

The M and M is like that. Take overseas relie for example, for which a special Christmas offering i asked this year. The needs are tremendous. There is a efficient system of inter-church aid which does great work The United Church has budgeted $110,000 for its suppor Much, much more should be given. But we cannot ro other work for it. It has been decided that this will b increased to $250,000, if possible. The extra will be give only if we go over the top at year's end.

Once again, without reservation we urge continue support of the M and M. We urge, too, that an extra effo be made this Christmas to raise an additional $600,000 so our contribution to overseas relief and inter-church ai may be increased and other work waiting to be done ma be commenced.

CHILDREN IN CHURCH

SOME of our letter-writers were all ready to join battl with a Halifax correspondent who dared denounc children's stories in the church services. We have sympath with both sides.

Most children's stories we have heard in church shoul never have been told, and those who tell them shoul never have tried. Often the children don't know or car what the minister is talking about, and the parents ar bored and irritated.

But a good story, well-told; that's another thing! Th adults may get more from it than from the sermon. On of the best suggestions we have heard is for the ministe to relate a Bible story out of the background of lesson o sermon. This may enable him to reduce the length o the sermon, too.

As for children in the church service itself, we shar the wrath of those who protest their expulsion. The churc that is too small for children in the family pew, is to small; the service that is so dignified it cannot endure wiggling child, is too dignified.

The church school that is so organized that childre don't get to the worship service, is badly organized.

But that doesn't mean that children should be kept t wiggle through a whole service, or that they should b made the centre of the congregation's attention.

OBSERVER
NOVEMBER 15, 1959

N EDITORIAL SATIRE*

In Defence of Discrimination

T seemed rather too bad last month that some of the Greek-letter sororities at the University of Toronto got jumped so hard for practising race discrimina-n. The girls kept rather quiet about it wisely, we thought—but someone should me to their defence.

Critics like the editors of *The Varsity* ould remember that the universities for long time have provided at least some eserves for the privileged. They should ake allowances for the needs of those tle status-holders who haven't got much recommend them to university life except cial standing and father's money.

Universities are bound to become even gger and more democratic institutions. ith the pressure on, they will be forced discriminate themselves. It is inevitable at institutions supported by the state in democratic society and dedicated to the rsuit of truth, will discriminate against cial butterflying co-eds with marks a tle on the low side. Before we know the colleges will fill up with eager ungsters with nothing but scholarships, nbition, high marks and a will to work.

To "Make Contacts"

It has to be remembered that college asn't always like this. Everybody doesn't to college to get an education. Many ve attended because it was the thing to , because it is the fastest way to achieve atus, and an excellent way to "make ntacts" so valuable in later life.

And some of the girls go, it is assumed, r the reason that Victoria College girls—ho are not permitted to join sororities—ng about: "My father sent me to Victoria, resolved that I should get a man."

How are the right kind of young men going to meet the right kind of young ladies, if they let anybody at all join the sororities? Before they know it things will be all mixed up like they are in the SCM or on *The Varsity* staff.

What will their parents think, for example? That should be remembered. Most of the race-discriminating sorority girls are good fifth-commandment-keeping youngsters. And the fathers and mothers they honour have the same kind of rules for their own clubs.

They belong to golf clubs, yacht clubs, curling clubs, country clubs where people with dark skins are certainly not "rushed" for membership. In some cases they may not even appreciate someone of wrong race or religion being brought as a guest.

Or Achieve Status

Many of these parents have limited knowledge of the social ways of a great university. They see a college degree as something that will help their children equip themselves for a comfortable living with a higher income. They hope to achieve a little indirect status for themselves.

They have had enough to worry them about universities with all their suspected political and economic heresies. They have been comforted in recent years to see the young people less radical. Then someone goes and turns the spotlight on this sorority business!

Why did it have to be done, now? There was nothing new in this, was there? It has gone on unrecognized and uncriticized for decades. Why not last year or next year? Are the critics not familiar with that type of reasoning?

The critics didn't like the references either, to the matter of keeping pure and undefiled the sorority affiliation with the southern branches. But they should not expect an 18-year-old to jeopardize international standing in Pi Upsilon in order to be loyal to the traditions of a great university.

The greatest disservice of all, however, was to fail to recognize the peculiar notions of people who think they can, without criticism, carry over the social practices and prejudices of the home into semi-public institutions.

Like Private Home

The old debate will go on, and club members can put up a case for their club or sorority being just like a private home. No one can condemn a person for wishing to be exclusive in selecting his personal friends. It is possible to feel sorry for him and feel he would be a more broadly developed individual if he welcomed to his home persons of other races and colours. But that is his private business.

Now sorority members — and many others—have always felt that because their institutions were unofficial and unrecognized, they could be considered private and personal. The critics did not recognize that. They want even the most prejudiced members of the university community to conform to some sort of broadminded and tolerant behaviour in their semi-public affairs.

This whole matter will have brought some loss of status to the sororities. Publicity was broadcast that many Canadian universities of great stature manage to get along without permitting Greek-letter societies. And all sorts of young people have a good undergraduate life outside the fraternities they don't join, because they don't want to, can't afford to, haven't the time to, weren't asked to, or just couldn't get into.

But sororities can keep their heads up. Lonely and aspiring little co-eds have been rushed and dropped before. Perhaps they cut their lettuce with a knife, or knew more about sociology than make-up. Perhaps they go through life wondering why they didn't make it. But it matters little. International recognition has been maintained, and a small number of undergraduates who need and enjoy that sort of feeling, may always feel superior about belonging to something from which other undergraduates are barred by young ladies' agreement. ●

** In an editorial of this sort one has to blast th a shot-gun rather than snipe with a rifle. And e innocent are bound to resent the pellets. Everye knows there are fraternities and sororities filling od purposes. They provide needed residences ay from home. They create a congenial atmosere for gracious manners and good conversation essential to university life. Many provide meetingaces for students, faculty-members and alumni th common professional interests. But too many them are pervaded with the snobbery of the oughtless few. Those that allow the discrimination actised by society are unworthy of even informal cognition by a university. So please don't write angry letters defending things no one wants to ndemn.*

The answers to the following questions about drug addiction in Canada were supplied by Vancouver psychologist, Lewis Lingley, MA, one of a small group of experts who contributed towards the researching and publishing of the Stevenson Report on narcotics. The information was obtained over a period of two years beginning in the spring of 1954 and involving interviews with over 1,000 people—women, as well as men—of whom 800 were drug addicts. The interviews, together with written tests, were conducted at Oakalla Prison Farm near Vancouver.

Who is th

Q. How old is the narcotic drug?

A. By the beginning of the Christian era opium was well known. The Greeks and Romans used it widely in medicine, and it was prescribed as a remedy for many ailments. Arabic physicians used it extensively.

The earliest references to smoking opium come from China, where it began in the seventeenth century. As the moral and economic effects of the abuse of the drug became recognized, the Chinese government as early as 1719 issued an edict prohibiting its use. Further edicts were issued from time to time — eventually leading to war with Great Britain in 1840.

Q. Why are criminal drug addicts prevalent in British Columbia?

A. In 1858 there was a large influx of Chinese labourers with opium - smoking traditions, and no legal barrier to opium smoking was to exist in Canada for the next 50 years.

Factories for the manufacture of opium for smoking were established in Vancouver, New Westminster and Victoria and operated openly, until closed by the government in 1908. This action was taken largely as a result of a visit to the coast by Mr. Mackenzie King who was outraged at the prospect of paying compensation to Chinese for stocks of opium destroyed during the anti-Oriental riots.

From early days, the availability of narcotics, at first from Chinese vendors, later from white traffickers, established a drug addict colony, then exclusively Chinese; today, almost exclusively white.

Due to this, the use of narcotic drugs has always been accepted and tolerated within Vancouver's underworld to a much greater degree than in any other Canadian city. The high drug addiction rate in B.C. is not due to the seaport location of Vancouver, the moderate climate, or the inveigling of adolescents into drug use by traffickers. Historical tradition is the crux of the problem.

Q. Are there any other drug colonies in Canada comparable to Vancouver's?

A. No. Although there is trafficking in such centres as Toronto, Montreal, Hamilton, Windsor, Winnipeg, Edmonton, and Calgary, an estimated 1,200 criminal addicts are concentrated in B.C. There are some 2,300 throughout all of the Dominion. While B.C.'s population is only 8½ per cent. of that of the whole country, she has over 50 per cent. of criminal addicts.

Q. Do professional men or medical patients sometimes become drug addicts?

A. Yes. In all, there are perhaps 300 members of the medical, nursing and allied professions who have become addicted, as well as about 500 patients. Medical addicts are persons for whom narcotics are first legitimately given for the relief of pain. There is no essential difference in the reason why criminal and medical or professional addicts use drugs. In each case there is a character defect and availability of the drug. The criminal addict is commonly much more under-privileged than others, but it is noteworthy that society treats him much more harshly.

Q. What manner of man is the criminal drug addict?

A. In British Columbia, the survey found that he was usually about 30 years of age, of normal intelligence, and had been indulging in drugs for nine years. His initial contact with the police was at the age of 15, and he was first sent to a correctional institution four years later. He has been sentenced to prison six different times, an average of one and a half of these being on drug convictions.

One third of all criminal addicts are women and nearly all of these are prostitutes. But half of them were prostitutes before addiction, and the remainder, as a rule, had been sexually promiscuous, previously. Between 50 per cent. and 75 per cent. of Vancouver's known prostitutes are addicts.

Q. Does drug addiction increase sexual promiscuity?

A. No. The continued use of heroin produces a marked drop in sexual interest. A person under the influence of this drug has little or no concern for the opposite sex. However, the sexual activity of women addicts increases in its physical aspects only, in prostitution.

Q. Do most addicts believe in God?

A. Eight per cent. of a group of addicts said they did not, 41 per cent. said they did, and 51 per cent. were doubtful. "I always ask God to keep me from getting caught," one addict confessed.

Q. How much drug does the average addict use in one day?

A. The average daily consumption is six capsules of heroin costing $5 a capsule. The price is often less when the drug is purchased in quantity. And prices vary from city to city, in accord with supply an demand.

Q. What are the physical effects addiction?

A. Generally speaking, the physical co dition of the addict is normal. There is n evidence of direct, physical injury oth than scars and damaged veins where inje tions are made. But indirect results a malnutrition, decayed teeth, cessation menstrual period, and chronic constipatio An overdose of the drug may slow dow the rate of breathing until death follows.

Q. Are mental disorders common wit addicts?

A. Actual, certifiable mental disorde are rarely seen, and are no more commo in addicts than in non-addicted persons.

Q. Does addiction seem to run i families?

A. No. The great majority of brothe and sisters of criminal addicts are foun to be average citizens.

Q. Are drug addicts usually violen criminals?

A. No. Most crimes committed by addict are not violent in nature—shoplifting, theft etc.

Q. Is the drug addict criminal differen from other criminals?

A. Not greatly. A study of two closel matched groups of addicted and non addicted delinquents revealed that severa aspects of their family backgrounds wer almost identical, including economic status rank in the family, childhood rearing parental attachments before and after 1 years of age, and continuity of the home a regards separation, divorce, or death o parents.

Addicts and non - addicts left schoo around age 14, while in grade eight. Nearl one in three left home, not to go to work but to go to a correctional institution. A certain areas of Vancouver provide th opportunity for close association wit addicts, the use of drugs by many delinquents follows almost as a matter o course and the drug habit becomes ever more entrenched than delinquency itself.

Q. What is it like to be addicted?

A. Addiction, whether to alcohol or any drug, is a complicated physical, psychological and behaviour reaction. Basically it is an escapist strategy, related to suicide and certain other mental disorders. It appears to have some unusually close resemblance to certain forms of schizophrenia.

Drug Addict?

Q. Why do persons start using narcotics?

A. Most addicts say they took their first dose out of curiosity. Then it became an habitual habit. Fed up with drinking, sick with boredom, rejected by a girl friend or wife, they sought to solve their problem unrealistically by "trying it out."

Q. Why don't addicts get themselves off the habit?

A. Most dope addicts find themselves slaves to drugs in the same way that many people find themselves ensnared by alcohol. In order to free themselves, they must have the will to do so—which presupposes some purpose that is stronger than the attraction of the drug.

Q. Do tests give any insight into the problem of drug addiction?

A. Analysis of the results of the Rorschach ink blot test on nearly 100 addicts indicated that on the whole, those tested were not functioning at a level in keeping with their average intelligence. Immediate desires appeared to control their behaviour.

Their actions did not seem governed by any real control, and self-interest rather than social interest was plainly revealed. But comparison of the results of this test as between addict and non-addict delinquents showed little difference. Emotional immaturity was quite common in both groups.

Q. Are prison sentences a deterrent to addiction?

A. Generally speaking, no. As a rule, the criminal addict is happiest when in prison. Jail seems to help solve some of his problems. The anxiety about returning to freedom seems to increase an addict's need for drugs and accounts in part for the high relapse rate immediately after leaving prison.

Q. What is the reason for the high repeater rate among dope addicts?

A. Happy memories of the effects of narcotics gradually outweigh recollection of the consequences. And deterioration of one's social relations commonly precedes return to the use of drugs—loss of one's job, break-up of a marriage partnership, and general insecurity.

Q. Is environment an important cause of drug addiction?

A. Yes. Early and familiar association with addicts is one of the principal factors associated with the use of drugs among delinquents. Of the addicts reared in Vancouver, 75 per cent. were brought up in a small part of the city containing perhaps 20 per cent. of the whole population. In this run-down residential section, some 80 per cent. of B.C.'s drug addicts have their first "fix". Only a few addicts come into British Columbia after having acquired the drug habit elsewhere.

Q. Is there a cure for drug addiction?

A. If the motivations, tensions, and forces which drive the addict into the drug habit can be reduced or sublimated by other desires—mainly the desire to quit—the addict may learn to abstain.

But this is always a Herculean task requiring the combined efforts of the addict and experts in the field of drug addiction. At the least setback the victim is likely to swivel around to his old pattern, as if automatically. The important thing is to fight the evil early, and if the bad values are replaced by wholesome ones, the problems of addiction can be reduced.

Most addicts are not without good intelligence and some attractive personality characteristics. If these assets can be salvaged, not only will the numbers of addicts be decreased, but there will also be the likelihood of reducing the numbers of young people who might become addicted.

It is obvious that there is no ready or easy answer to the addiction problem. As many addicts have had unfortunate home and parental influence during childhood, constant efforts should be made to improve the home life of our children.

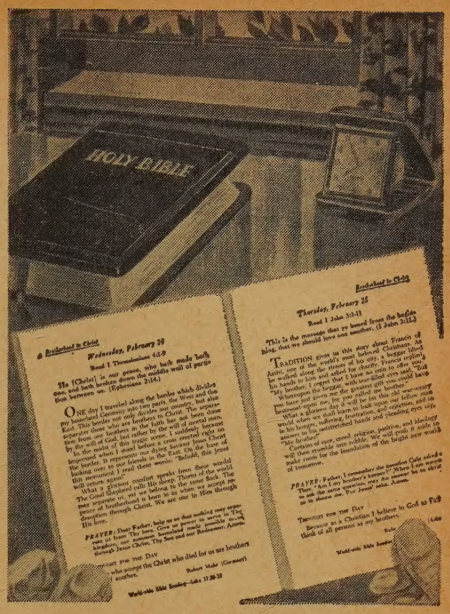
Q. Would the English system help solve Canada's problem?

A. This does not represent the views or findings of the Stevenson Report, nor is the suggestion of some form of legalized drugs recommended there. However, after much thought on my own part over the last two years, and after studying the views held by Dr. L. Kolb of the U.S. Public Health Service, I am inclined to think that something along this line is worth trying.

The following, from a "Memorandum as to Duties of Doctors and Dentists" issued by the Home Office in London, might be explored:

"Morphine and heroin may properly be administered to addicts in the following circumstances:

"Where it has been similarly demonstrated that the patient, while capable of leading a useful and relatively normal life when a certain minimum dose is regularly administered, becomes incapable of this when the drug is entirely discontinued." ●



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LADYS MUIR tells about

The Great Japanese Disaster

A NEWS FEATURE

Kyoto, Japan—The morning after the typhoon—on Sunday, September 27—we attended a small church between Kyoto and another large city to the east. One end of the church wall outside was completely stripped of its plaster. One of the church members had been hurt by falling debris in her home.

These things were scarcely mentioned by the little congregation as they poured out their hearts in thanksgiving for being spared from the real ravages of the storm, and prayed for their fellowmen in Nagoya City, 10 miles to the east.

Ten days later we had reason to recall this praise and prayer as we passed through the centre of the flooded district. The people were still wading in and out of their slowly collapsing houses, water up to their knees and even their chests.

The thick, black, oily-looking water full of floating debris, resembled a garbage dump on the loose, with a poisonous, penetrating odour. Here and there a child's rubber ball floated in the mass of broken boxes, lumber, sewage, twisted household equipment and soggy bedding.

A piece of higher ground, about eight feet long and six feet across, was occupied by a dozen members of a family and one chair, a dresser, a bookcase and a baby buggy. On the roofs of sagging homes, women huddled disconsolately beside filthy white lumps of batting. This was the filling of their wadded quilts, and they slowly turned the greyish, muddy pieces toward the weak sun struggling through the surrounding mists. To leave their homes would mean certain looting of possessions and possible loss of their land. To stay, meant cold nights with no coverings, perched on the remains of the houses creaking and groaning under them.

For many the only food since the disaster was emergency rations brought by infrequent boats delivering a slice of bread morning and noon, and a rice ball at night.

The sea wall broke in the first few minutes of the storm and the water rose to ceiling level in a minute and a half. Some kicked through their roofs and escaped. Close to 5,000 people were drowned in the first few minutes. All communications were immediately knocked out, so that people in the higher, undamaged parts of the area were unable to realize what a terrible fury had struck, until helicopters took to the skies, after daybreak, 12 hours later.

A large ship was flung by the waves through the breach in the sea wall. Acting like a baseball bat, it smacked a large ceramic factory, knocking it completely off its foundation and destroying the means of livelihood for almost a million people. Huge logs battered houses to pieces. Jammed in a school, two hundred children with one teacher survived, but their parents are gone, and they must remain in the building until the government can make arrangements for them. The sea wall cannot be repaired until the city recovers itself and power is restored, perhaps in three months' time.

Churches are gathering clothing, and theological students are paying their own way to Nagoya to form work camps and help clear up the mess. Mission and government medical teams are serving night and day to combat possible infection from

(*Continued on page* 31)

The Woods-Altar

by Mary Ellen Varley

Others, perhaps, would see nothing exciting here,
But my heart quickens when I turn the bike
Into the rutted half-lane. The feel of the woods
Is upon me before I reach them—
The earthy, fern-scent comes to me
Out of its depths.
God walks the jewel-weeded way
And I cannot wait to be there.
Past the orchard,
Past the charred circle of a lost camp-fire
To the spread-apart place in the underbrush
That is part-cave
And part cathedral-arch.
I leave the bike beside a tree
And enter here.
There is the sun-warm taste of the wild berries,
Yet I must be there quickly
Where the smooth, grey trunk of the elm
Presses down into years of old leaves.

This is my altar.
Not needing to, but wanting to,
I look at the picture of Jesus kept in my
note-book
And love brims over into prayer.
"Our Father who art in Heaven . . ."
And Heaven is here where every tree
Is a mixture of sun-green and shadow-green.

Into the stillness, the song of a bird
Releases my soul
And prayer becomes narrowing
When held within words.
Now with a surging, vibrant force,
Like great waters froth-spilling through a gorge,
God comes.
And my heart is a torn, tangled thing
Like the roots I grip, white-knuckled.
God comes like a thousand bursting veins
Waking the silence with His deeper silence,
And I am lost, and I am found,
Shaken and calmed.
Like earth and tree and flower and sun,
I know Him . . . . . I know Him.

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SEE YOUR TRAVEL AGENT OR TCA OFFICE

The Big Boom in Books

Gordon Bray lost two thousand dollars in his first year selling only religious books . . . now he's handling annual sales of over a quarter million dollars and they are climbing every year

By E. L. HOMEWOOD

"YOU'RE crazy, you'll starve," fellow salesmen told Gordon Bray about 19 years ago when he told them he was going to sell only religious books. There just wasn't a sufficient market for such literature, they said.

For years he scraped by on his own, selling Scripture text calendars and greeting cards with his books. Then he joined a company which dealt only in religious books. In his first year he lost $2,000. But in the following years he was instrumental in opening or enlarging the religious book section in 37 general book stores from Sault Ste. Marie to St. John's, Nfld. Ultimately almost half his business came from The United Church Publishing House.

Today Mr. Bray is manager of the Publishing House's retail department with its extensive mail order trade and smart new book store. Last year his department handled $359,000 worth of business, over $250,000 of it in religious books.

At one time that kind of business would have made Mr. Bray a wealthy man. When he started selling books as a teenager in 1910 his commission was 40 per cent. of sales. He peddled a set of three books—veterinary science, recipes, and Bible stories—door-to-door in the Huntsville area of northern Ontario. "The whole 1,200-page set sold for $7.50, and I averaged sales of $10 a day. That was good money in those days," he recalls.

No Commissions Now

Now the number of books he sells doesn't mean a thing to Mr. Bray's personal finances; his pay is governed by the salary scale set down for all Publishing House departments. "It's the first time I have been on salary," he says. "I've sold a number of other things besides books in my life, but it was always on commission."

However, it was because he was worrying about servicing his customers and not about collecting commissions that Gordon Bray was asked to take over his present job nearly six years ago.

The book department was without a full-time manager, and the man looking after the department was too busy with other work to give it the attention it needed. "The Publishing House was one of my best customers, so I used to walk through the store and stock room, look over the shelves, and make out an order for what I thought they needed and take back books that weren't selling well," Mr. Bray recalls. "One day my employers informed me that the Publishing House had an unpaid account of several thousand dollars. A few days later I received a call from the Book Steward, asking to see me. I thought I was really going to get a going-over for bypassing the man in charge of the department and making out my own orders, and for allowing the account to get so high. Instead, they asked me if I would take over management of the department."

More than a Job

It was Mr. Bray's earlier decision to spend the rest of his life in religious books that influenced him to take the job. "You see, selling religious books is much more than a job with me," he says. "When I decided to enter this field, it was an endeavour to compensate, at least with myself, for seven years I spent entirely outside the church; years I sort of threw away."

But it was those years outside the church that fitted him so well for his new role in religious books. He studied Buddhism and Shintoism; Catholicism and the many divisions of Christianity. "I came out of it with a keen sense of the Kingship of Christ and His direction in one's life," he says. "But it also stood me in good stead for the religious book business, for I could go to a person of almost any religion, denomination or sect and know what he believed and what he wanted in books."

And this knowledge made Gordon Bray one of the top authorities on religious books in the retail phase of the publishing business. He is known and respected by publishing company agents for his drive and sincerity. They remember that he pioneered the selling of religious books at the same price in Canada as in the United States. And his advice is sought often by buyers across the country.

Sometimes people come in off busy Queen Street to seek his help in matters other than books. He often spends a great deal of time counselling people with problems.

Miracle in a Car

A policeman came in one day to find someone he could talk to about religion. He took away a Bible Mr. Bray had given him. A few days later he was back. He didn't know how to pray and wanted some guidance.

On another occasion Mr. Bray received an urgent telephone call from the Book Room: the clerks were having difficulty with a man who appeared to be drunk. Mr. Bray discovered the man was not drunk, but drugged. He took him to his car where they talked and prayed. The man's hands were shaking under the effects of the drugs when he asked Mr. Bray to read from his pocket Testament. By the time he had finished reading the man's shaking had stopped. His life was miraculously changed.

Mrs. June Bales says she has seen some amazing things happen during her four years as Mr. Bray's secretary. "More important than his business experience or ability is his sense of mission," she says.

Faith Jolted

Mr. Bray had been an active churchman before those years of intensive study. He had joined the church at 11. His father was a Methodist lay preacher and he often accompanied him as he conducted Sunday services in four churches in the Muskoka township of Chaffey, outside Huntsville. "Dad worked the family farm, and walked 18 miles on Sunday to preach. He conscientiously believed that because he was doing the Lord's work He would protect his health," Mr. Bray says. "It was a hard jolt to his faith when he suffered a physical breakdown."

It was his father's illness that took

Crowds look over the big array of new books in the Book Room at United Church House

rdon out of school. The eldest of a ıily of six girls and five boys, he took r running the farm. "We had 100 acres, lluding the rocks, swamps and trees. I ss we worked about 60 acres."

When his father's health improved, rdon went to work in various industries Huntsville while studying at home. Then ne the First World War and he joined army. Pneumonia and tuberculosis led his military life quickly and he went k to the family farm with the prospect only a year to live. But in a year he s back on the road and took a job in ngston selling automobile service con-cts and teaching buyers to drive Model Fords.

Faith Restored

After two years in the auto business, ordon decided to follow his father's ample and become a lay preacher. For e next nine years he was active in the ee Methodist Church in Ontario.

Then came his years outside the church, period he is reluctant to talk about. He ent part of the time selling insurance, en stationery and books. All his spare ne was spent studying religions and arching for something to replace the faith e had temporarily lost.

When he resolved his faith, he joined a ruggling Baptist church in eastern Ontario. he congregation was $3,000 in debt, and cal coal dealers refused to deliver fuel nless members gave personal backing. It as just what Gordon Bray needed, for he lt he had much to do. He became chair-an of the church's finance committee. In ree years he helped lead the congregation ut of debt, put a new roof on the building, ebuild the organ and redecorate the entire hurch.

Community Worker

He has been busy in church work ever ince. He has served nine years as an elder t Pickering United Church, taught Sunday chool, and occasionally occupied a pulpit n layman's work and during holidays. He has also been chairman of the Board of Men's literature committee, and is circulation manager of the *Canadian Journal of Theology*. The *Journal* has 1,430 subscribers, three times as many as any other theological magazine distributed in Canada. Mr. Bray handles the promotion of circulation.

But he also finds time for deer-hunting every fall, for his hobby of colour photography, and for a lot of community work. He helped organize the Village of Pickering when it was incorporated in 1952 and was a municipal councillor for five years. When he decided not to seek re-election the council promptly appointed him to the high school board. He is also a member of the village's Boy Scout committee and secretary-treasurer and business administrator of the Ontario County Health Unit which he helped organize.

An Early Starter

Practically anyone in Pickering can direct you to the Bray home. People know him almost as well for his gardening as for his church and community work. For years, Mr. Bray was out in his one-acre garden at 5 a.m. every summer day, tending his vegetables and flowers before driving 22 miles to his downtown Toronto office. Last year he imported 100 red maple trees from Holland, which he plans to sell when they reach a height of seven to 10 feet. "They don't require so much work," he comments.

But he is still an early riser, and leaves home every morning at 7.30. His first stop, about an hour later, is the Book Room in the new United Church House on St. Clair Ave. He checks things over with his staff there and is off to his office at the Wesley Buildings on Queen St. a half-hour later. His day seldom ends before 5 p.m., often as late as 6.30.

During the eight or nine hours that he is at his office, Mr. Bray and his staff of 15 handle as many as 150 mail orders for books and church supplies. They could be

(*Continued on page 24*)

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J. SHERIDAN BOLE tells about the

Fall Concert in the Country

Everyone came for Caistor Corner's singingest, eatingest time

WE had the joyous-est, singing-est, eating-est, friendliest time at The Corners last night when our ladies put on their Annual Fall Concert. This is a home-made affair, of local talent; and we end up with refreshments served in the kitchen—our church-parlours, the old shed made over and attached to the rear of the church.

It was the close of a lovely fall day. The sun dropped swiftly down a crimson West and the stars pushed themselves into the darkening sky above Toplin's bush. The little white church became indistinct in the blanketing darkness, but suddenly assumed its shape when the lights flashed on within and shone out through the windows.

Universal Crowd

Then the cars came, crunching and spraying the gravel along the roads that had laid themselves out for a quiet night's rest. The ladies, who had been over to the church in the afternoon making things ready, were the first to arrive. Other cars drew into the patches of light beneath the windows. Two carloads rode over from the Evangelical Church on the fourth concession; three purred in from the neighbouring town; soon there were cars parked in every direction, clinging perilously to the edge of the roads. The MacMillans and the Doghertys, the Tanners and the O'Connors were there, although they are never seen at the services on Sundays.

Maurice Toplin was there, taking in the money. Dressed in his blue-serge, Sunday suit—he had done up the chores early—he was seated just inside the door on a chair brought down from the choir-loft. In front of him was the little Sunday School table—his field of operation. He demanded of everyone the price of admission. Children at the Corners are always admitted free, but Maurice has the bad habit of counting them and asking their ages. When Mrs. Swithin entered with her six, he began his counting, whereupon she gave him what may best be described as a "look". "Their father will pay for them," she said, and shooing them in a huddle down the aisle, she dispersed them in an empty pew near the front.

Jack Sorel, our bachelor, was there too, in his accustomed place, the far end of the back seat. Jack doesn't mind being a bachelor when he can sit there in the light and warmth of the church and watch the girls coming in, and see the ladies peering through the crack in the door that leads to the kitchen.

Brickbats and Bouquets

The programme began with the minister leading in a sing-song of the old Gospel songs. He called Mrs. Crombie, our organist, to the piano and announced, "Count your blessings." At first the singing dragged badly; the people were tired after the day's work and were not yet in the spirit for singing. But he praised them, and that was good psychology. The singing improved immensely. Still he wasn't satisfied. He scolded them and complimented them; he mimicked them and encouraged them; he led them and he pled with them until the church was lifting and throbbing with song. Granny Nichols, in the side pew, her face uplifted, her head thrown back, her eyes a-shining and the feather on her hat a-bobbing and a-swaying, was singing her heart out.

Echoes of Heaven

The volume swelled, the tempo quickened. When they broke into "We're marching to Zion," it was as if the church had become a part of the singing and moved forward a bit. When they softened into "Leaning on the everlasting arms," it was heavenly. The music seemed to soar beyond the roof to the far-off skies and to float back like an echo of eternity. At the piano, Mrs. Crombie, her fingers hailing on the keys, played like one inspired. It was sublime!

There were musical instruments. We listened to accordions frantically breathing, violins plaining, guitars yearning, musical harps chittering; and to mouth organs, whose preliminary blasts exhausted the scale. Janis and her little sister Jane sang "Whispering Hope" in voices scarcely audible; and little Donnie Durnin gave a recitation. He flagged and faltered rather badly at the end, but triumphed when he ran headlong down the aisle to the shelter of his mother's arms. There was a tap-dance by little Lorraine—permitted by the Session, this time only, because Lorraine was so tiny.

While the programme was unrolling in the light and warmth of the church Maurice Toplin, having counted the gross receipts for the third time, was racing furiously through the darkness and the chill of the night along the back road to town to bring out the ice-cream that was to garnish the luscious apple pies.

A la mode

What a feasting that was, after the concert! The sweet home-made pickles and the sandwiches—salmon sandwiches, meat sandwiches, peanut butter sandwiches, sandwich-fill sandwiches; those apple pies, the rich brown juice running across the gleaming plates; the cakes of dark chocolate and the white layer cakes with candy icing. There were raspberry tarts, and floating islands, and macaroons, and cookies of every shape and variety. And there was Mrs. Wellington's specialty, pumpkin pie smothered in whipped cream. All this was topped off with cups of the non-inebriating tea for the grown-ups, and chocolate milk galore for the children.

The "refreshments" were a success. It took five ladies washing dishes furiously and continuously to ensure a steady supply of clean cups and saucers and plates for the crowd that poured through the door leading from the church.

Homely Joys

Our Fall Concert is over! Gone the swift hours of song and light and laughter. But still there hangs over those hours a recollection, wistful yet homey, of something so kindly, so friendly, so pleasant—the pure joy of rural folk, gathered as neighbours in God's House to share in the singing-est, eating-est, friendliest time. The joy still lingers. Like Autumn smoke drifting across the countryside it floats back across the landscape of the heart. Listen! from far away, yet sweet and clear, the words of the loved refrain!

"Leaning, leaning, safe and secure from all alarms;
Leaning, leaning, leaning on the everlasting arms." ●

the women got in the driver's seat

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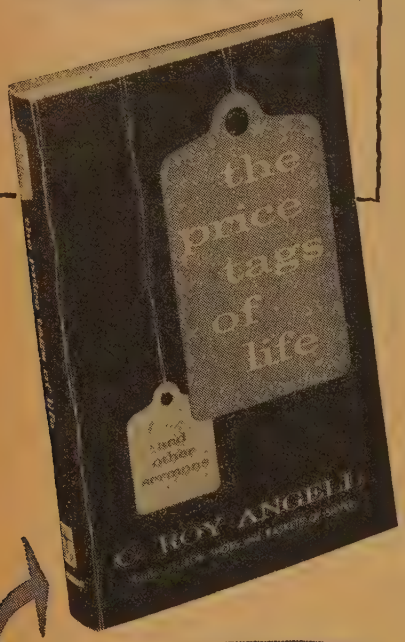

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

MANY familiar names appear among the authors of the religious books reviewed in this issue: President Gilmour of McMaster; Vice-President McDormand of Acadia; Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches; the Very Rev. James S. Thomson, the Rev. A. Leonard Griffith and the Rev. M. B. Jose; Professor R. C. Chalmers, Pine Hill, and Professor John A. Irving of Victoria; Dr. Harry Emerson Fosdick; and Mr. L. S. Beattie of the Board of Christian Education. . . Publishers have been quick to sense people's concern in religion. Not for years have we received so many books on the Bible, a large percentage answering the call for help in the study of the Scriptures. . . We've been interested lately in reading comments from librarians about religious books for children. This is what one says:

"The New Testament should come first and these stories your child will enjoy most told by you. He can be told about Jesus when he is quite little. Later there will be the lovely picture books of the Nativity which he will find a never-ending source of delight, and other stories from the Bible. Among the books of literature converted to children's use, the Holy Bible towers like a mountain of divine strength.

"With Christmas in the offing, there is no better time to begin the story of Jesus."

Prayers and Services for Christian Festivals

By James M. Todd. (Independent Press, $2.00).

Reviewed by Richard H. N. Davidson.

Many ministers found **A Book of Public Worship** by Huxtable, Marsh, Micklem and Todd (Oxford, 1948), helpful in preparing services. This book is the companion volume compiled by the author of the previous work who acted as Secretary to the group. Both volumes were prepared by Congregational ministers for the use of Congregational Churches in the United Kingdom.

In this book there are suggested prayers and services for the great days of the Christian year. You will find prayers of Invocation, Adoration, Confession, Supplication, Thanksgiving, and Intercession, for those days which many ministers find most difficult. This is not a collection from many sources. Two-thirds of the book is the original work of the author.

Though many of the prayers have not the rhythm and the grace of prayers polished by centuries of usage they have a modernity which recognizes that such words as "vouchsafe" and "succour" are archaic and not readily understood today.

In addition to services for the principal days of the Christian Year there are suggestions for Anniversary Sunday, Harvest Thanksgiving, Remembrance Day, and others.

Part III contains a Festival of Nine Lessons and Carols for Christmas and eight other services of an experimental nature. They are quietly devotional in character and make no provision for a sermon.

I commend this little book to every minister who works diligently preparing the services of the Church. There will be few who will not be helped and stimulated by it. Some may use the prayers as they are but most will be moved to write their own.

Meditations at the Lord's Table

By M. B. Jose. (Ryerson, $1.50).

Reviewed by Richard H. N. Davidson.

Most congregations seem unable to digest the strong diet of a full-length sermon when the Sacrament of the Lord's Supper is celebrated. Their digestive organs cry out for pablum when they should be fed the roast beef that befits spiritual maturity. As a result in many of our churches when God's Table is spread, the people are treated to a "sermonette" or a "meditation." If this trend continues Word and Sacrament will no longer be conjoined as they ought.

However, if ministers are going to provide a meditation it ought to be a good one. Mr. Jose, a minister of our Church, has given us sixteen suggestions in his little book. Everyone of them has the Lord's Table in view and seeks to prepare the people for worthy communication. Each begins with a relevant verse of Scripture. None would take a full ten minutes to deliver.

The sixteen meditations contain quotations and illustrations. Some of these lack that imaginative and gripping quality which might raise them above the ordinary and make them memorable. The language tends to be pedestrian where it might be figurative. But these criticisms can only be applied to the meditations when they are read. They were prepared for speaking and the attitude, understanding and personality of the speaker would colour each of them. Unfortunately we cannot hear them as the author would wish.

It is encouraging to have a minister with pastoral responsibilities preparing a series of meditations and sharing them with others.

The Memoirs Called Gospels

By G. P. Gilmour. (Clarke, Irwin. Two editions: trade, $3.95; educational, $2.50.)

Reviewed by George Johnston.

This is a significant book. If you are beginning your College career, if you belong to a study group or want to begin a Bible Study group, or if you are merely that favourite of so many recent writers — an "interested layman" —this book may well be what you are looking for. There are 300 pages or so of wit and wisdom. And you will be rewarded greatly if you follow the advice of President Gilmour.

Dr. Gilmour

Dr. Gilmour admits, however, that it is really two books in one; and this helps to explain why there are 50 pages of quite general introduction to the Bible before we get anywhere close to the gospel **Memoirs.**

After discussing the theological ideas in e Bible and the justification for figurative eech, and then telling us of the need for ole translations, Dr. Gilmour comes to real topic: the life and ministry of Jesus rist as related in the four Gospels. Their torical background (the Persian Empire, e Roman Empire, religion in the Hellen-c world, and the Judaism of the period or to John the Baptist and Jesus) is tlined; and the distinctive marks of each ospel also are noted. The make-up of the ospels out of early "forms" and from rious sources is just touched on, and more ght have been said.

The main thing, however, is the story. e must go to the gospel **Memoirs** to dis-ver the course of Jesus' ministry; and to dy "his words, works, and work." This the central portion of the book (pages 85 216), and there are memorable statements set us thinking.

Two suggestions may be made by way of ticism. Dr. Gilmour has trouble with the o days of silence in Holy Week and is more successful than most others in ing the Arrest, the several Trials, and the ucifixion into the period from Thursday ht to Friday noon. Fresh research based the Dead Sea Scrolls, the book of oilees, and early Christian practices, sug-ts that Jesus celebrated the Passover on **Tuesday** evening; for he was following old priestly calendar instead of the rent Sadducean one (so Miss Annie ibert of Paris, France). This makes room, u see, for all the examinations and trials ntioned in the Gospels. This solution is yet universally accepted, but it is ractive. Then, I think more should have en made in the text of the book about the urth Gospel, its authorship and date, and ecially its historical value. We do have e short chapter at the end, one or two erences, and some use of John in the ry of Jesus' works and words; but it is enough.

Our last word, however, must be one of ngratulation to President Gilmour for a st useful book and for the many good ngs he has given us. I hope that many dy groups will take up his book and work h it, and I know that those of us who ch Arts students in College will gladly l warmly recommend **The Memoirs led Gospels.**

our Books

Reviewed by A. J. Wilson.

e Christian Must Have an Answer

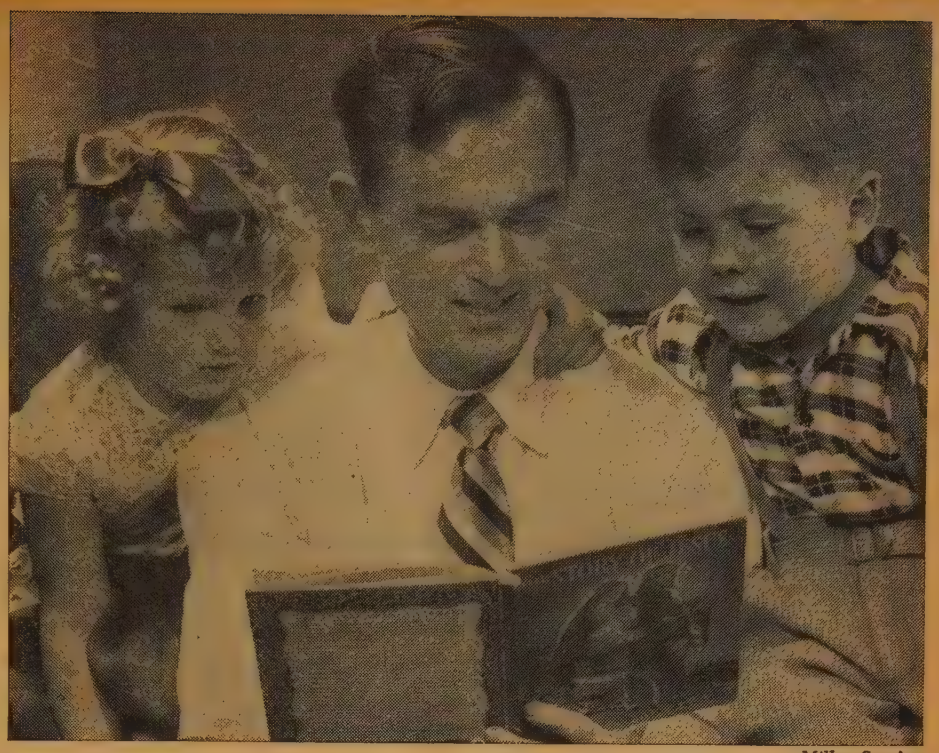
y T. B. McDormand. (Broadman Press, 1.95).

This book sets forth in simple, straight-ward language, arguments most frequently d against Christianity and against testantism in particular. The first section ls with the arguments often advanced by se who defer uniting with the church. second section outlines the positions of otic, cynic and atheist, and gives the istian answers. The third section deals the basic beliefs of Judaism, Roman holicism and Communism and sets out points in which they differ from Protest-sm. It is a small book, about a hundred es, but essential for those who want to w exactly where Protestantism stands in day of pressures and confusion.

e Pressure of our Common Calling

y W. A. Visser 't Hooft. (Doubleday, 2.75).

his book is an amplification of the or's Taylor Lectures given at Yale in 7. It is his contribution to a theology of the ecumenical movements on which little has been done. The assumption has been that by working together churches will grow together. But unity will only be achieved, the author contends, as we have a common theological basis for it. He examines four great concerns of the Church and shows how they are inherent in the very nature of the church: "witness," "service," "fellowship" and "unity in Christ." The origin of these, the author traces back to the Bible, with quotations and references. Suggestions, too, are given for the application of these in the modern church. The book requires concentrated reading, but the reader who will give it close attention will find it stimulating and rewarding.



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And It Was So

By Tasha Tudor.
(Ryerson, $2.50).

This is a book for pre-school children. Illustrator Tasha Tudor has illuminated the Bible's most basic meanings by "translating" brief, selected Scripture passages into pictures youngsters will enjoy and understand. The text for the first illustration reads "In the beginning God created the heavens and the earth." The balance of the book's 48 pages speaks of God's creation, of praise to him for his goodness, of Jesus and his teachings, of the church and worship.

The Baby Jesus

By Miriam E. Mason.
(Brett-Macmillan Ltd., $2.50).

An ideal book for Grandma to buy six or seven-year-old Junior for Christmas. It's a sort of child's wording of the Revised Standard Version of the Bible, designed especially for the "beginning" reader. The Christmas story is told with simplicity, and it retains all its beauty of spirit and language. Actually it tells more than just the Christmas story, for it goes back to the time Joseph first "noticed" Mary in Nazareth. It concludes with their escape into Egypt with the baby Jesus.

A Book of Public Prayers

By Harry Emerson Fosdick. (Musson, $3.00).

After refusing a number of times, Harry Emerson Fosdick has finally been prevailed upon to publish **A Book of Public Prayers.** The main group of prayers follows the church year. But there are others for special occasions, twenty-two in all. In addition, there are 13 litanies on great Christian themes and experiences. There are no vague generalities, no ecclesiastical jargon. The petitions are directed to specific needs. The hopes, aspirations, frustrations, anxieties, are all laid bare with penetrating and sympathetic understanding, and expressed in language the ordinary worshipper can understand and appreciate. A constructive and helpful book from one of the great preachers of our day.

In His Image

By L. S. Beattie. (Ryerson, $2.00).

In His Image fills a long felt need for an authentic, unbiased study book on the Bible, particularly for young people. Working within a plan drawn up in consultation with ministers, educators and Biblical students, the author has been eminently successful. The results of Biblical scholarship are not debated; they are accepted. This positive position at once wins the confidence of the student, which deepens as he is led through the panorama of God's revelation in constructive and interesting stages. By well chosen and appropriate quotations from the Bible—always long enough to illustrate the exposition — the progressive revelation of God is traced through the whole of the Holy Scriptures. The book is beamed at children at the Grade 10 level. I can think of nothing at all comparable to it for young adults, too, and mid-week Bible study classes of all ages.

Worship, A Study of Corporate Devotion

By Luther D. Reed. (Muhlenberg, $6.75).
Reviewed by J. B. Corston.

This large, well-printed and rather expensive book looks at the history and practice of worship through Lutheran eyes. Dr. Reed's primary aim is to interpret the new

(*Over*)

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Service Book and Hymnal of the Luther Church in America for all who use it. I loves his Church's liturgy, and its ve vestments and ceremonials and sanctua appointments are dear to his heart. Yet protests strongly that he is no "ceremoni ist" or "extremist" in his zeal for church propriety. Reproachfully he recalls unhap days in Lutheran congregations when t ministerial use of a black gown was occasion for criticism, and when the cro on the altar and the altar itself were view askance. He rejoices greatly that wis liturgical counsels now prevail, and that t "appalling damage" inflicted on Chur worship by pietism and rationalism (a Calvinism!) bids fair to be repaired.

Nearly half of the 400 pages deal w Church Music. Brief and necessarily inad quate comments on hymns and their writ are followed by suggestions regardi anthems, advice on choir organization a maintenance, the history and use of t organ, and even the attitude and respon bilities of the organist-choirmaster. Dr. Re is practical, pointed and pungent, and ne dull, although sometimes somewhat sup ficial in treating so many subjects of su varied import.

Two Saddlebag Books

(Ryerson, $1.00 each).

Reviewed by R. C. Chalmers.

The Word of God

By James Sutherland Thomson.

The Roman Letter Today

By A. Leonard Griffith.

The Word of God is God speaking man, making Himself known to man. T series of seven addresses tells us that t Divine Word uses several forms in order reveal Himself. There is the creative Wo and the prophetic Word; the Word in L and Covenant and the Word of the Spi But that form of the Word which holds place of uniqueness in Christianity is " Incarnate Word" in which God speaks to "in the person and work of Jesus Chris Here "life speaks to life." It is by mea of the Incarnation that we have speak to us also the Word of the Cross and Resurrection.

This theme of the Word of God hold large place in modern theology. The stu is a fascinating one. This series of addres is a summary of some of the main aspe of this theme as it is presented to us in Bible. It is an excellent introduction to doctrine of the Word of God by one w is a theologian of the first rank and wh literary style is always a delight to reader.

The Roman Letter Today is a rec addition to the series of "Saddlebag Book It consists of a series of eight sermons ba on the central thought of the first ei chapters of the Book of Romans. The s mons deal with such mighty themes as "T **Wrath of God, Where Judgment Beg Peace With God** and **Liberated From Dea**

Here is expository preaching at its b If anyone says that theology cannot preached, let him read these sermons. H we have theology that is vital and pe trating, virile and persuasive. Every p shows a wealth of Bible study and gene reading lying in the background. Illustrati drawn from modern drama and novels used with great effectiveness. The serm reveal that artlessness of true art. Here inspiration through illumination by one the masters of the pulpit of our land.

(*See page 22*)

What Do We Mean by Heaven?

Heaven is best described as the dwelling-place of God and as the place or state of fellowship with God and with one another of those who have been raised to eternal life.

N the minds of the writers of the New Testament, Heaven is the place where Christ now is and whence he will come in. Only later, when it became apparent t Christ's coming again would not occur once, did Christians begin to think of aven as the place or state, after death, those who have been made one with rist.

The development of thought is simple l direct. Heaven is the dwelling-place of d. Christ came from God and went to d. At death the Christian, who by faith become one with Christ, goes to be h him. In the Gospel according to St. n, it is stated that the purpose of rist's coming again will be to "take you myself, that where I am you may be o." Other writers, particularly those who ote along the same line as the author of Book of the Revelation, elaborated the nception of Heaven with a wealth of nboiism which is really an attempt to cribe the indescribable. But underneath se word-pictures, which too often have n taken literally, the essential ideas are ible.

Heaven is a condition in which the ristian, freed from the hindrances which et him in this life, enjoys the love of d in Christ. It is a perfect communion in which God gives Himself to us face to face, and in which our whole personality goes out to Him in love and obedience. As the phrase, "the communion of saints," implies, Heaven is a life of fellowship among the redeemed. We may well believe that this communion is a life of service to God, the precise nature of which we do not now know, but whose end will be to glorify God and enter into the joy of the Lord.

In order to picture the change from our earthly life to a heavenly condition, Paul uses the analogy of the seed that "dies" in the ground and then rises into a new life. "What you sow," he says, "does not come to life unless it dies. And what you sow is not the body which is to be, but the bare kernel. . . But God gives it a body as he has chosen. . . So is it with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. . . It is sown a physical body, it is raised a spiritual body. . . Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. I tell you this, brethren: flesh and blood cannot inherit the kingdom of God."

Our minds cannot conceive the nature of the "spiritual body" through which the personality will function in Heaven. Nor can we picture the character of our relationships with each other, since we must assume from Jesus' saying, "they neither marry, nor are given in marriage, but are like the angels in heaven," that these are quite different from what we have known on earth. But while we cannot imagine the exact circumstances of our life there, we believe that it is one of happiness such as cannot be experienced here.

The redemption wrought by Christ is a redemption of persons. We do not know what a person is like apart from our earthly experience of him. Neither do we know anything of persons except as individuals. But we may expect that in some way God makes it possible for us to know each other after death. Our happiness depends so much upon our fellowship with each other that it is difficult to see how Heaven could be Heaven unless this is so. ●

from the new book, "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Arthur G. Reynolds.

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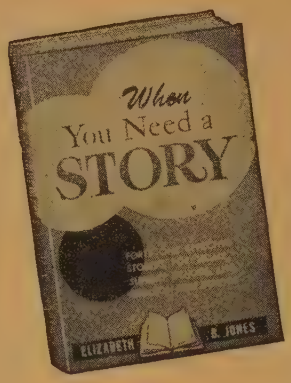

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By EDWARD CRAGG

Hope Lasts On

'HE writer of *Hebrews* describes hope as "an anchor of the soul, both sure and steadfast." (Heb. 6: 19)

ut the members of the Mossi tribe in ıch West Africa, on the fringe of the ıra, have never seen a ship or an anchor. hem it means nothing to say that hope ı anchor of the soul.

owever, the Mossi know a great deal ıt horses. They stake out their prized es during the night, tying them to a eting peg. And when the translators rendering the New Testament into the si dialect, they spoke of hope "as a ıg and steadfast picketing peg for the "

was important to find an understand- translation for hope; because no one hear what the Bible is saying unless he vs the meaning of this word. The Bible written "that we through patience and ort of the Scriptures might have hope." ır the early Christians hope meant one in particular, the final triumph of Lord and Saviour, and the coming of Kingdom of God in power. So while King James Version reads, in Romans , "We are saved by hope," the Revised on more accurately translates, "In this we were saved"; and the context s it clear that this is the hope of the to be revealed when God's purpose he world is finally fulfilled.

ey held to this hope, those first stians, right through the fiercest fires of cution. Fundamentally the early Chris- were sustained by the conviction that Lord God omnipotent reigneth"; and same deep assurance endows us with in the midst of the personal problems roubles which are familiar to us all.

in the fifth chapter of *Romans* Paul given us what someone has called geneology of hope." It reads, "We e in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope."

We all know that there is nothing automatic about this succession. Suffering does not always produce endurance, character and hope. Just as often it bears fruit in bitterness, resentment and despair. Hope becomes the end experience only for those who are able to testify, with Paul, "God's love has been poured into our hearts through the Holy Spirit which has been given to us." (Rom. 5: 5)

In his letter to the Christians at Ephesus the apostle reminded them that before their conversion "You were without Christ, having no hope, and without God." It is still true that only those who have found God through Christ are able to find hope, in its deep Christian sense.

The biographies of Christians bear continuing witness to this close link between faith in God and hope. On Christmas Eve, 1944, Protestant pastor Martin Niemoller preached to his fellow-prisoners in the notorious Dachau concentration camp. He said that night, "We are not alone amid the horrors of these years, cut off though we are from the outside world. We are in the hands of God—the God of Jesus Christ, who is with us in this dismal and lonely place, to save us from our sins, to uphold and comfort us, and to keep hope alive in our hearts."

No matter what our situation may be, however bleak or lonely from any human viewpoint, we have every right to hope, provided we have placed ourselves in the hands of God.

For we know that it is the purpose of our God to save us from our sins, to uphold and comfort us; and this hope, "a strong and steadfast picketing peg for the soul," lasts on through all possible changes. (1 Cor. 13: 13, Moffatt's translation) ●

THE MUSIC MAKERS' CORNER

AVE you ever wondered how composers create music? They tell us little it, but we do know that they never the piano to make their tunes. These at unexpected moments and they them down. When a composer has a ly, he can expand and develop it into g, a serenade or a symphony; and this es in a very quiet way at his desk, g for no interruptions. Being a good ian, he hears every sound of each ment and voice with the inner ear of nind. Certainly he depends upon ation, which does not mean a celestial b sitting beside him to tell him what next. His knowledge of harmony, counterpoint and musical design does that.

Beethoven heard the song of a yellowhammer in a park and built his fifth symphony upon it . . . wrote it with a scratchy quill pen, too. Mozart heard each composition complete before writing it down. Mendelssohn's fairy music was inspired by a play by Shakespeare. Schubert's songs came to him so rapidly that his pen raced across the paper to do five of them in one day.

So if you cannot find a melody without coaxing one from the piano keys, perhaps your talents lie in another direction. Be sure to use them. ●

Fred. J. Howard

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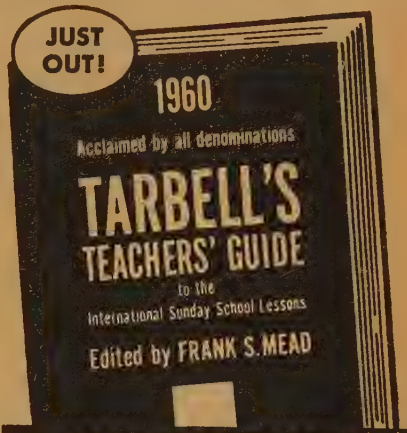

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Challenge and Response (Modern Ideas and Religion)

Edited by R. C. Chalmers and John Irving. (Ryerson, $3.50).

Reviewed by William Briggs.

As the editors inform us in their Fo word, this book of essays is a resumption their "explorations of the relevance f religion of certa dominant themes the twentieth ce tury." Previo studies were "T **Heritage of Weste Culture"** (1952) a **"The Light and t Flame"** (1956). this sequel seven di tinguished Canadi scholars examin some of the o standing develo ments of our day archaeology, lite ture, education, philosophy, theology a international affairs in an effort to sh that "religion without culture is emp while "culture without religion is blind."

Prof. Chalmers

The result is both stimulating and distu ing and will certainly enliven the wi ranging discussion of the impact up Christian belief and practice of mod ideas which is now going on, not only college lecture-hall, forum and junior co mon room, but also in church session a vestry, and even in the marketplace. Ea essayist "challenges" us with the insigh dangers, and opportunities revealed scholarly criticism and investigation in particular field of study. The reader doubtedly will "respond" by re-examin many of his convictions and discard countless prejudices in the interests of Tru

Many people of inquiring mind will w come this gallant endeavour to show mutuality of the cultural expressions of time and their significance in assessing ma place in the unive and his likely desti This is not a bo for the "tend minded" or for th who diet on milk a crackers. It intended for th who are not afr to wrestle with peculiar intellect and spiritual ch lenges of our n Copernican age who wish to t about them w sanity and optimism. Perhaps the uninitia too, who read this book, will be awake out of "dogmatic slumbers" and be impel by their very self-respect to venture brav out on the highway to understanding wh this all too brief discussion opens up to

Prof. Irving

Without doubt, educators and enlighte laymen will read **Challenge and Respo** It is to be hoped that ministers also will t "time out" from routine sermon-preparat and pastoral chores to find out w Canadian "seekers of the light" in ot spheres have to say about "The Hum Situation." The editors, R. C. Chalmers John A. Irving—and the other contribut —deserve commendation not only for work, but also for the laudable project which they have been engaged for the p ten years. The book is dedicated m fittingly to Arthur B. B. Moore, preac scholar and educator.

The Question Box

Q. *Can you tell us if it is still common practice for congregations in an annual report to publish the contributions of individual members?*

A. We think the custom is dying, but still see it followed in rural places and small towns.

Q. *Is it common practice for United Churches to have a printed leaflet for couples getting married, with suggested fees for minister, caretaker, soloist and others? Do you think this practice smacks of commercialism in the church?*

A. We have never heard of the suggestion to include a fee for the minister. But we do know that many churches are adopting the custom of giving couples a list of instructions, plus suggested gratuities for organist and church officers. This reduces misunderstanding. Many adherents who don't support the church, use its kindly offices for fashionable weddings, spend small fortunes on clothes, flowers, receptions, yet fail to remember that this requires a lot of extra work for organists and cleaning staff. A formal reminder helps.

Q. *Should a clergyman allow himself to be elected president of the Home and School Club?*

A. Why not!

Q. *Is it permissible for any of the money received by the local church for the M and M fund to be used by the local church? If so, for what expenditures may it be used?*

A. M and M contributions should not be used for any local purposes unless it is clearly understood by the congregation when the budget is presented at the annual meeting that a specified sum or portion of such gifts will be used for a specified purpose.

Q. *Is it supposed to be a promotion to move from a pastorate to the church headquarters?*

A. It all depends. It might even be looked upon as a demotion. But we sincerely believe that it is a high privilege to be called to serve the church in an executive position. For most the pastorate remains the highest calling.

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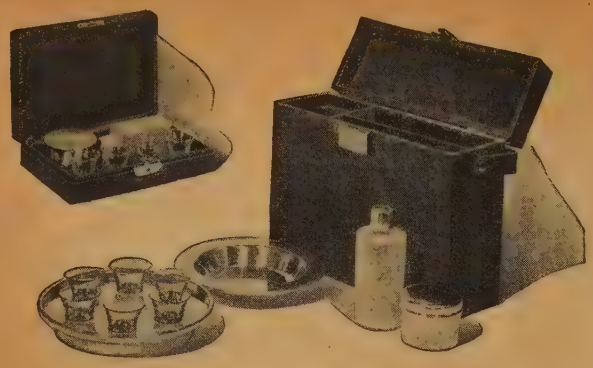

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BOOM IN BOOKS

(*Continued from page* 13)

for any one of over 8,000 different book —"titles" as they are known in the busines —which the retail department has on it shelves.

"We only stock religious books, but we' get any book for a customer," he says. An that stock is worth over $100,000, at leas $22,000 of it in the Book Room alone.

To be classed as "religious" a book mus be devotional and/or interpretive in cha acter. Not all religious fiction comes unde such a classification, although such well known books as *The Robe, The Big Fisher man,* and *The Silver Chalice* are include Biographies of church leaders are no termed religious and aren't part of M Bray's extensive stock.

"The Bible is still the biggest seller," h says, "although our biggest demand is no for the newer translations, Revised Standar Version and Phillips. Devotional book rank second, then commentaries. We hav quite a demand from ministers for book of sermons, but laymen seldom buy them I've taken some excellent sermon books t laymen's conferences such as Elgin Hous and have come home with my entire stock.

One religious book, *The Power of Positiv Thinking,* by Norman Vincent Peale, whil a big seller in general stores, is in littl demand at the Publishing House. "In fac we sell very few of any of Peale's books, Mr. Bray reports.

Religious book sales have increased muc more rapidly than those of books in genera in recent years, he says. "It's three time what it was five years ago. The sales volum for religious books in Canada last year wa between 1½ and 2 million dollars. Nearl all publishing companies now handle som religious books. We buy from about 4 sources, but Ryerson Press (the Publishin House's trade name) is the only one whic edits, prints and publishes them in Canada.

The Part of "Paperbacks"

The introduction of "paperbacks" — th cheap paper pocket books—has been partl responsible for the boom in religious books They now represent about 20 per cent. o all religious book sales.

One of the first religious paperbacks wa Phillips' *Letters to Young Churches,* modern translation of the Epistles. "I wa shocked when that appeared," Mr. Bra says, "but who can argue with a quarte million distribution in Canada compared t less than 5 per cent. of that amount in th quality (hard cover) book."

The Student Christian Movement book room in Toronto also reports a large sal of paperbacks. They accounted for nearly a quarter of SCM's $50,000 business las year, according to the Rev. R. W. Miller the United Church minister who manage the store. The paperbacks include reprint of works by Barth, Tillich, Brünner, Todd

Augustine, Calvin, Phillips, Soper, nple and others.

'The paperbacks are very popular with dents because of their low price," Mr. ller says. SCM's business is largely ong students and ministers.

'The SCM book room carries between six l seven thousand titles in stock, most of m in one or two copies. "A good many the books we have here couldn't be ained in any other book store," Mr. ller says. "Most stores won't handle a ok unless they can sell it in quantity, ereas we often buy single copies. The urch book rooms are mainly interested selling books to lay people, while we nfine ourselves to the intellectual group ministers and students."

'It may be true that ministers sometimes not get a book at The United Church ok Room," Mr. Bray says, "but then often have books that can't be bought SCM or anywhere else. Right now we ve the only copy of a new book, *The w Humanity* by Bruce Kenrick. This ok, which deals with the relevance of the spel in the world today, has been widely claimed, and we're expecting a big mand. It can't be obtained anywhere else the present time."

'Mr. Bray says he knows some United urch ministers deal largely with SCM or Anglican book room because they say ey can't get what they want from the ited Church store. "But we also have glicans and people from other denomina- ns buying here and they say it's because have books they can't get anywhere else. u just can't expect every store to carry the books that are available."

Ministry Main Market

'He says it's not true that church book oms are mainly interested in selling to men. "We have been placing considerable phasis on distribution of religious books ong lay people, through the Layman's ok Club and other projects, but we still gard the ministry as our major market," r. Bray says.

'The Layman's Book Club was established t January and already has over 300 embers. They come from many denomi- tions and faiths, and they have purchased tween 2,500 and 3,000 books.

'"Such a project had been suggested by ny people but nothing seemed workable til last year. Suddenly we had a plan, d it has been successful. The whole rpose is simply to expedite the distribu- n of worthwhile literature," Mr. Bray ys.

'When and where will the sales of religious oks reach their peak? Mr. Bray's answer: don't know. Our business was up 11 per nt. last year; we've had a 29 per cent. crease in two years, and every month is ll bigger than the same month last year. 's one of the most fabulous experiences sales that I have ever known." ●

help means life itself...

Ninh Ngoc Ny, Vietnamese, age 6. Mother dead. Father works occasionally. Earns $10.00 per month. Child's 13 year old brother looks after house and younger children. Family fled Communists in north. First lived in refugee camp. Now live in Saigon. Situation desperate. Lack food, clothing, everything. No money for school fee. Child sad, distressed. Wants to be teacher when she grows up. Help to this child means life for whole family. Will keep family unit together. Help urgent.

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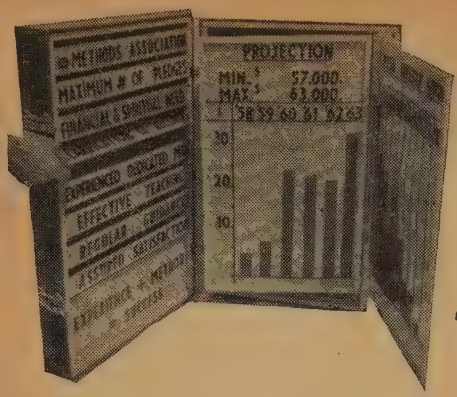

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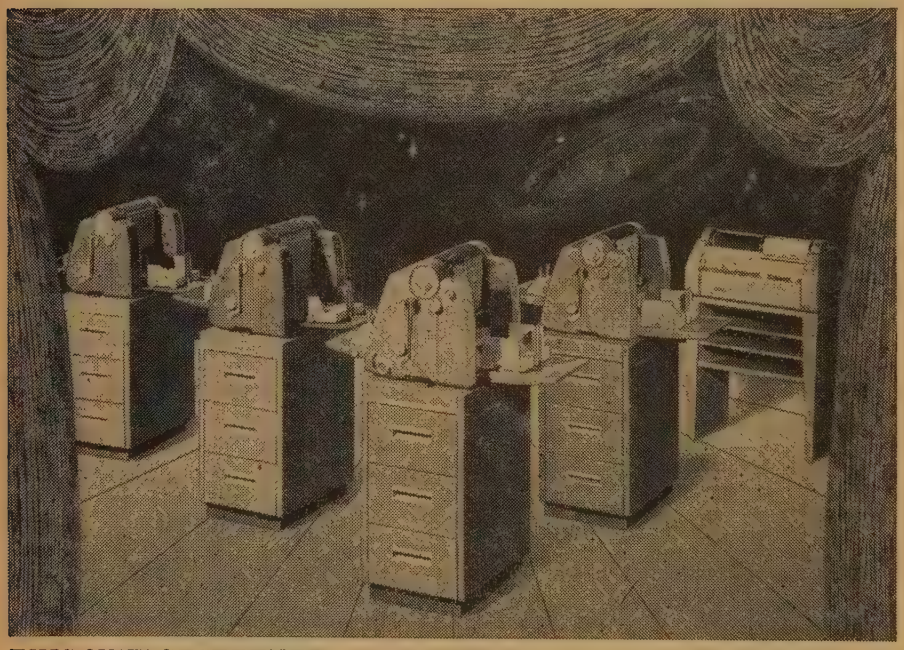

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About People and Places

Church Membership Up

The United Church of Canada now has a communicant membership of 980,461. The **Year Book** gives this as an increase of 25,158 over the previous year and 379,939 over the membership of the three uniting churches in 1925. There are 2,478,507 under pastoral care. The church performed 67,217 baptisms. There were more burials (30,181) than marriages (29,231). The total value of church property is listed as $319,267,988, and the total amount of money raised for all purposes, $52,854,940.

Honour "Sky Pilot Connor"

With a prayer and a lament on the pipes, a plaque in memory of Rev. C. W. Gordon (Ralph Connor of the Glengarry stories) was unveiled last month by his son, J. King Gordon, at the old St. Elmo Presbyterian church in Glengarry County, Ont. It was here the Rev. Daniel Gordon was minister, and in this community the incidents took place recorded by his son in the popular novels "Glengarry School Days" and "The Man from Glengarry."

The plaque was erected by the Glengarry Historical Society, whose president, Mr. Hugh MacMillan of Alexandria, was a speaker. Mr. King Gordon, information officer for United Nations Technical Assistance programme, in his address, said it was always an amazing thing to the family that their father had such vivid memories of the place and people of his childhood.

Second Fire at Carleton Place

The second fire within five years at **Memorial Park United Church, Carleton Place, Ont.,** brought joy, not sorrow. It was the burning of the mortgage placed to pay for the church restoration following the disastrous 1954 fire. The congregation came out in large numbers for the special ceremony that marked the end of debt. The Rev. Fred Williams, minister in the bleak days following the fire, returned to assist the present pastor, the Rev. Harold W. Giffin, under whose leadership the work of restoration and debt reduction was carried out.

Bequests Aid Missions

United Church Treasurer Dr. V. T. Mooney reports that the Missionary and Maintenance Fund is the largest beneficiary from bequests received by the United Church in the period June 1 - October 20.

Mr. Thomas C. Buchanan, Moose Jaw, left $8,000 for the education of candidates for the ministry; the **Rev. Thomas W. Hazlewood,** Toronto, left a share for the Student Aid Fund; **Mrs. Elizabeth M. Ward,** Whitby, Ont., gave $1,000 to the Pension Fund. Mrs. Ward gave all the residue to the Missionary and Maintenance Fund, and Mr. Buchanan and Mr. Hazlewood, a share in the residue.

Other gifts to the M and M Fund were received from **Mr. David H. Haldane,** Toronto; **Mrs. Alice M. Murgatroyd,** Smithville; **Mrs. Fannie A. Power,** Shaunavon, Sask., and **Mr. Elgin B. Palmer,** Burgessville, Ont., all of whom gave a share in the residue of estates. **Rev. Alfred E. Johns,** Hamilton, gave $2,000 and a share in the residue. **Mrs. Jane A. Peck,** Edmonton, $2,000 in memory of Ella Mill; **Mr. Berton A. Rideout,** Grand

ls, N.B., $1,000; **Mr. George C. Thom-**, Swift Current, Sask., $500; **Dr. F. A. kinson,** Montreal, $500; **Mr. Benjamin Joyce,** Welland, Ont., $2,000; **Mrs. Ada well,** Guelph, Ont., $500; and the whole ıte of **Mrs. Rachel Scott,** Toronto.

'o the Pension Fund: **Mrs. Annie E. Ball,** w Elm, N.S., $500; **Rev. Wm. Hollings-rth,** Edmonton, $500; **Mr. Alfred M. A. le,** Calgary, Alta., a share in the residue; **. Duncan A. Mackenzie,** Mira Gut, N.S.,)0.

To missions: **Mr. John F. Grant,** Enfield, S., $200 for overseas; **Mrs. Minnie B. le,** Stockholm, Sask., one quarter of idue for home and overseas; **Miss Emily ve,** Lunenburg Co., N.S., $500 for over-s; **Mr. Ernest C. Tyrrell,** Toronto, $500 missions; **Miss Isabella McRae,** Maxville, t., $200 for home.

Mrs. Mabel O. Bailey, Toronto, $5,000 the Ina Grafton Gage Extension Fund; **s. Annie V. Gibbs,** Vancouver, one half residue for homes for senior citizens in itish Columbia.

One half the residue of the estate of **Miss ary McLean,** Colchester Co., N.S., to The ıited Church of Canada.

en in the Church

Men's organizations in the United Church ve merged and will now be known as the National Association of United Church AOTS Men's Clubs. The name was chosen from three sources: the United Church itself, AOTS (As One That Serves) Clubs, and Church Men. At the first national conference recently held at the Canadian Keswick, Muskoka, the 235 delegates from all conferences elected Mr. Charles Burritt, rnaby, B.C., as president.

Mr. Burritt

The popularity of the move is evidenced the applications already received for embership from Yukon to Bermuda and ancouver Island to Newfoundland. 377 ubs are now enrolled.

unday Sports Debated

Sunday sports was debated in the pulpit Hamiota (Man.) United Church by **innipeg Tribune** sports editor, **Jack latheson,** and in **Tribune** columns by the **ev. Ralph Clark** of Hamiota. The object the exchange was the desire to help arify some of the issues concerning the ord's Day Act and commercialized Sunday ports, an idea growing out of the current ontroversy in Winnipeg since September hen commercial Sunday baseball defied the ord's Day Act. The two men, who look ery much alike, wanted to bring the basic sue into clearer focus for the public.

n the Land of Sunshine

At least 45 Canadians will see United hurch missionaries at work in Trinidad his winter, when they visit the Caribbean land during the second annual **Observer** ropics Tour. The party is scheduled to eave Toronto on March 19, with the first top in Bermuda. Four days later it will go

(*Continued next page*)

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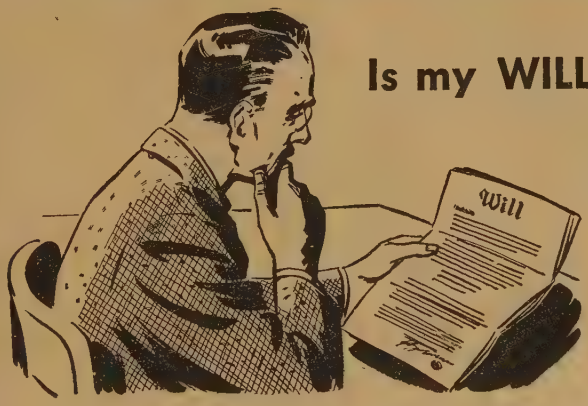

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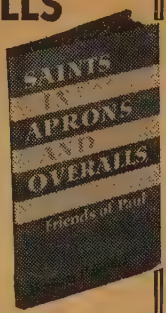

Through the pages of this book, the friends of Paul emerge as *real* people—as everyday men and women in "aprons and overalls" not unlike today's church members. What made them saints was a common devotion to Jesus Christ. Like the author's *Twelve Who Were Chosen*, this new book brings the Scriptures vividly alive.

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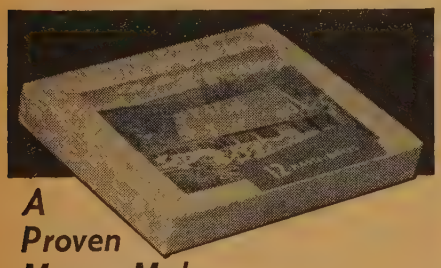

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to Trinidad, then on to Barbados, returning to Toronto April 2.

The Bermuda plans call for Sunday visits to Methodist churches which are a presbytery of the United Church's Maritime Conference, 1½ days of organized sightseeing, and a presbytery reception.

There will be five full days in Trinidad for trips to mission institutions, the Pitch Lake, tropical gardens, sugar and cocoa plantations, citrus orchards and mountains. A WMS group will serve an Indian meal and there will be a native concert.

Some sightseeing is being arranged, but the 3½ days in Barbados will be free for relaxation, shopping and surf bathing.

The Tropics Tour is being sponsored by **The Observer** so that readers may have an opportunity to combine a winter vacation with an educational visit to overseas mission enterprises. Information and reservations can be obtained from **The Observer** editorial offices, 85 St. Clair Ave. E., Toronto 7, Ont.

Centennial at Hopewell

St. Columba Church, Hopewell, N.S.,—known across the country for the many sons it has given to the ministry—celebrated its centenary recently. The picturesque white frame church was built under the leadership of the Rev. Donald MacRae, a son of St. Columba's first settled minister, who came from Scotland and served the congregation from 1827 to 1844. It was the community's second church, the first having been built in 1820.

Large congregations attended the centennial services conducted by the minister, the Rev. D. I. MacEachern. The preacher was the Rev. Ward H. MacLean of Halifax, who entered the ministry from Hopewell.

Move Army Padre

Major David Anderson, Montreal, has been appointed Chaplain (P) for the Manitoba area, with headquarters in Winnipeg. A graduate of McGill and United Theological College, Montreal, he has for the past five years been Senior Chaplain (P) at Camp Petawawa. With the exception of two years in the pastorate, Major Anderson has served as an army chaplain since 1942, in Canada and overseas in Italy and Germany.

Major Anderson

Big Television Productions

The **Rev. Robert D (Des) McCalmont,** former Alberta actor, singer and producer, has been appointed to the staff of the United Church's Berkeley Studio as a full-time supervisor of television production. He will travel, advising local church groups on how to produce religious programmes for their area TV stations.

The 18th General Council voted $50,000 for such a project over a two year period. One of the first programmes to be shown will be a series introduced by the U.S. Methodist Church entitled "Talk Back." Each film presents a human situation with a developing problem. The film ends at the moment of decision and a panel of church members is left to answer the question "what would you do?"

China Missionary Dies

The **Rev. R. O. Jolliffe,** Rockwood, C who died on October 8, was a missionary the Methodist and United Churches in W China for 42 years. His work during time was particularly influential among people due to his fluency in Mandarin many other Chinese dialects. In this a he was a recognized expert. Mr. Jolliffe, w went to China in 1904, was ordained in 1 and retired in 1946, the year he retur to Canada.

The **Rev. Fred Forster,** Victoria, B died October 7. Ordained in 1914, his m istry was in the western conferences. retired in 1955. . . The **Rev. C. M. Marsh** Toronto, died October 12. Ordained in 18 he served in central Ontario, and had th Toronto pastorates, Epworth, Earlscourt a Woodgreen. He retired in 1932. . . T **Rev. L. E. G. Davies,** Sackville, N.B., d October 17. He held charges in the N foundland and Maritime Conferences lowing ordination in 1912. He retired 1951. He was known throughout the chu from his writing in church periodicals. **Esther,** wife of the late Rev. Reuben Hawtin, died in Newmarket, October

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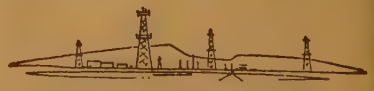

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rried in 1912, she went with her husband Taber, Alta., where he died the following r. . . **Catherine,** wife of the late Rev. A. Terrill, whose home was in Colborne, t., died September 30 in the Cobourg spital as the result of an automobile cident. . . **Edith,** wife of the Rev. C. C. achan, Bayham, Ont., died July 13.

vember Broadcasts

The Church of the Air receives about the lest distribution of any CBC Dominion twork programme. It is carried by 31 out of 40 stations, from Sydney, N.S., to Prince Albert, Sask., and Penticton, B.C.

Dr. Schnell

St. Andrew's College Principal the **Rev. Robert Schnell,** who is also Saskatchewan Conference president, will broadcast over the Church of the Air, Sunday, November 22, 4.30-5.00 p.m., EST.

The **Rev. James H. Robinson,** Harlem's urch of the Master, will be heard on reer Day on the CBC Teen-Tempo programme, November 25, 7.03 p.m., EST. He ll talk about special opportunities for ung people today, and will show that ese may be found everywhere, and not ly in such experiences as "Operation-ossroads" under which he takes 175 young ople to work camps in Africa every mmer.

he Koreans Celebrate

Over 2,500 people crowded Yongnak esbyterian Church, Seoul, Korea, for vernment-sponsored ceremonies marking e 75th anniversary of the beginning of otestant missionary work in the country. Public Information Director Dr. Song C. nun said it was "the turning point in e history of this country, politically, onomically and culturally."

The Rev. Elda Struthers of Ewha College, WMS missionary, reports that at a dinner tended by 500 missionaries, Home Minister Kyu Choi said that the influence of the hristian faith has penetrated every phase Korean life and culture. "In the field of cial health and welfare, Christian mission-ies have stood in the foreground of our untry's continuing battle against disease d death," he said.

vangelism in Chatham

Dr. Daniel E. Taylor, Chicago, recently turned from conducting a Russian tour for merican Methodist ministers and laymen, ill be the speaker at Western Ontario's fth annual Conference on Evangelism, in ictoria Ave. United Church, Chatham, nt., Nov. 19th. **Dr. J. R. Mutchmor,** ecretary of the United Church Board of vangelism and Social Service, will be the ncheon speaker.

Missionaries Miss Typhoon

Miss Daphne Rogers and Miss Adrena eacom, new WMS missionaries, arrived in apan just before Typhoon Vera hit. Miss ogers has already begun language study nd Miss Beacom her English teaching. **Miss ean Windsor** made Hong Kong before the torm, and is studying.

Miss Marion Current disembarked at

(*Continued on page* 31)

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BIRTH

WONFOR—To Rev. and Mrs. H. W. Wonfor, at the Ottawa Civic Hospital, on October 19, 1959, a daughter, Marilyn Ruth. Sister for Janet.

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2A. PULPIT VACANCIES

ANNAN Pastorate, 3-point charge, vacant November 15, 1959. Compact charge, good roads, oil-heated manse. Interested ministers please write V. Bassingthwaite, R. R. 1, Owen Sound, Ont.

BELGRAVE, two-point charge, Huron Presbytery, vacant July 31, 1959. Interested ministers please contact Chairman Pastoral Relations Committee, Robert H. Coultes, R. R. 5, Brussels, Ontario.

DAUPHIN, Man. — The pulpit of the Dauphin First United Church will become vacant Dec. 31. Modern manse, oil heating, excellent educational facilities. Please write V. H. Rampton, Box 807, Dauphin, Man.

GULL LAKE, Sask., 3-point charge, vacant October 18th. Beautiful new split-chancel church. Hospital, public and high schools. Comfortable modern manse. Contact Art Sweeting, Gull Lake.

MINDEN-CARNARVON, thriving three-point charge in Haliburton Highlands, 400 families, additions to all churches just completed, study in church, modern oil-heated manse. Salary considerably above minimum. Interested ministers please contact Mr. Ross Harrison, Carnarvon, Ontario.

MOUNT DENNIS, Toronto — Chalmers United Church vacant due to accidental death of minister—600 membership. Salary over minimum, plus car allowance. Five weeks vacation, furnished manse. Inquiries to J. Balsillie, 73 Barkwin Drive, Thistletown, Ont.

RICHMOND, Quebec—Richmond and Melbourne United Church, vacant from June 30th, 1959. Excellent schools, comfortably furnished manse with oil heating. Interested ministers please write or contact A. A. Healy, Chairman, Pastoral Relations Committee, Richmond, Que.

TORONTO (Ont.) Don Mills United Church now vacant. Duties to commence at once. Minimum salary. Interested ministers please write E. Pickering, c/o above church, Pape and O'Connor, Toronto.

2A. PULPIT VACANCIES—Continued

WILLIAMSTOWN, Ont., St. Andrew's United Church, pulpit vacant Nov. 1st. Historic old church in fine condition, one point congregation, good manse. Salary $3,500.00 with $400.00 car allowance. Interested ministers invited to write W. J. C. Barrett, Secretary Pastoral Relations Committee, Williamstown.

WINCHESTER SPRINGS, Ont., 3-point charge, vacant November 1st. Comfortably furnished manse. Interested ministers please contact Mrs. Cecil E. McIntosh, Secretary of Pastoral Relations Committee, Winchester Springs, Ont.

WINDSOR, Ont., Walker Road United, growing church in suburban area of University city. Furnished manse. Minimum salary. Vacant January 1, 1960. Reply Howard O. Bunt, 3864 Byng Road, Windsor, Ontario.

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5. CHOIR PERSONNEL

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es to Remember

tional Diabetes Detection Week, commemor- the discovery of insulin in November, 1921, be observed from November 14 to 21.

r Book Correction

e Rev. Francis T. Lovelock, P.O. Box 1132, ehorse, Yukon.

Publishing House Notes

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HERE is now available a new set of small and simply-written volumes pro- ing a commentary on the books of the le. Commentaries frequently frighten ple, who think of them as large and icult to read. This set of books is nded primarily for laymen. The writers e been chosen for their scholarship and their ability to write in a layman's guage. Sunday School teachers and ders of Bible classes will be particularly erested. I would hope that a host of inary men and women would be inter- ed in making their own reading of the le more exciting and helpful through the of these fine books.

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The Book Steward.

NEWS (*Continued from page* 29)

Inchon, Korea, from the freighter **SS Iberville.** Putting to sea, it ran into the worst storm in the captain's experience. Despite care, the port life boat was stripped from its moorings.

Among other new appointees, **Miss Winona McGill** has arrived in Northern Rhodesia and will soon go to Mbereshi for language study. The **Rev. Winnifred Bridges** immediately began language study on arrival at Indore.

After a smooth sailing on the freighter **"Sunflower"**, the **Rev. Mary McInally** and **Miss Jean Stewart** are at work on the Trinidad field.

From furlough, **Miss Willa Kernan** is back in Korea; and picking up where they left off in India are **Miss Louise Best, Miss Vera Boyd, Miss Marjorie Robson** and the **Rev. Elizabeth Mewhort.**

M and M Increase 8.96%

There is an 8.96 per cent. increase in givings to the Missionary and Maintenance Fund at October 28, Secretary the Rev. H. E. D. Ashford reports. Contributions totalled $3,990,154 compared to $3,661,798 in 1958. Newfoundland has increased its contributions over last year by $2,237.

Givings by conferences follow, with the 1958 figures in brackets: Newfoundland $41,515 ($39,278); Maritimes $322,665 ($296,117); Montreal and Ottawa $398,228 ($368,124); Bay of Quinte $312,902 ($273,-369); Toronto $802,041 ($775,891); Hamilton $612,915 ($565,613); London $476,772 ($425,505); Manitoba $229,172 ($214,163); Saskatchewan $215,926 ($199,996); Alberta $263,497 ($230,970); British Columbia $275,496 ($243,209); Donations $39,025 ($29,563).

Student Comes Home

When the church at Sinclair, Man., celebrated its anniversary recently, the sermon was preached by the **Rev. C. K. Mathewson** of Brockville, Ont., who was student missionary there when the church was built. The service was conducted by Lay Minister **Mrs. Marjorie Hannah**, and memorial gifts, including offering plates and a piano, were dedicated.

A Place for Drama

The place of **drama in the church** was described to 125 members of Toronto church organizations recently at a session in Eglinton United Church. Mrs. Isabel Clark, interim national director of the Christian Drama Council, told the gathering, "It is our Christian duty to understand the Scriptures, and learn to communicate what we understand." "Drama," she containued, "is a powerful, thrilling way to worship and interpret Christian faith."

The Drama Council, which has grown continent-wide in 5½ years, is prepared to help drama groups. It is hoped there may be an increased interest by the churches in carrying drama into the Christian education programme.

Church Redecorated

The redecorated and newly electric-lighted 156-year-old **South Maitland (N.S.) Church** is glistening. Even the brass chandelier is refurbished. The cost was contributed by individual families in the congregation, while others presented gifts. These included a communion table, carpeting, a pulpit Bible and velvet choir drape. In a special dedication service, the minister, the Rev. B. Atkinson, was assisted by WMS Korean missionary, Miss Annetta Rose. This church is on the St. David's - Maitland pastoral charge.

Honour Home Founders

An oil painting and photographs of the late Rev. W. A. and Mrs. Osborne were presented by their daughter, Mrs. T. J. Wilson, at a special ceremony in the **Osborne Home for Senior Citizens in Neepawa, Man.** It was conducted by the Rev. W. E. McDonald, who paid tribute to the vision, initiative and devoted service of Mr. and Mrs. Osborne. The home accommodates 24 men and women in the main building and the married couples' units.

JAPANESE DISASTER

(*Continued from page* 11)

the germ-ridden waters. The United Church has already forwarded $5,000 and dozens of other Canadian organizations and churches are sending money.

Even so it will take three to four months before people can think of returning to their wrecked homes or getting any relief from the roof-top existence.

There are a dozen or so more remote areas where relief is only just beginning to trickle in and no one can yet estimate the total damage or tragedy.

Help is needed for months to come. This is said to be a bigger disaster than the Great Earthquake of 1923. ●

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